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NOTE.—The editor does not hold himself responsible for any statement made in contributed articles.

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SOME ACCOUNT OF A JOURNEY TO THE CHEROKEES IN 1839-1840; BEING EXTRACTS FROM THE JOURNAL OF DAVID E. KNOWLES.

CONCLUDED.

7th month 10, 1840.—Started on our way to another neighborhood, rode about two miles; crossed the Plenoy[1] [sic] River by boat, then rode near two miles to a branch called the Barren Fork. The water was high by reason of late rains. We could not pass over safely, so were obliged to return.

11th.—After breakfast I thought right to propose that the family be called together, which was readily done, and a chapter read, after which supplication was offered up and the word of exhortation sounded, and so closed feeling some relief. . . . After rode ten miles to Joseph Coody's. Simon [our companion] is some complaining with symptoms of fever and went to bed.

14th.—Rode towards Parkhill. Called at Loony Price's, then to William Williams for the night.

15th.—Spent most of the day at McCoy's, then to J. Ross's that night.

16th.—Afternoon crossed the Plenoy River, and forded the Barren Fork four times; rode fifteen miles, stayed at ———— Tiner's.

17th.—Rode sixteen miles to Jesse Busbyhead's at Pleasant Hill. He is a Baptist preacher, a Cherokee.

19th.—J. Busbyhead left home this morning, having to attend to some appointments already made. The Missionary did not preach because he had no interpreter, so the meeting was held by a Methodist Cherokee in the forenoon, and we were allowed the afternoon. Although my mind has been much exercised considerable of the time we have been here lest I should miss the path of duty under the present trial, yet the Good Master was pleased to favor us with His presence, and gave us some service among

[1]This is probably the Illinois River of Oklahoma, into which the branch, Barren Fork, runs.

them, which I trust tended to the encouragement of some, notwithstanding there was no interpreter, for many of the Cherokees can understand English better than they can speak it. Our manner of worship is so strange to them, they being accustomed to see so much activity of the creature and that nearly in the same round of ceremony. Our neglect of the ceremony at the table is another wonder to them, and often brings close trial as they expect it, and request it of me; the refusal of which often requires an explanation for the clearing of Truth and their satisfaction.

20th.—Went to Batys Pararie [Prairie] and stayed at B. F. Thomson's, about thirty miles. . . .

21st.—Rode two miles to the United Brethren's Mission. They received us very kindly. Being new beginners their accommodations were small, but they seemed to take delight in doing what they could, and a pleasant visit we had.

22d.—Rode to Richard Taylor's, two miles. Miles Vogler and wife, missionaries, went with us to the Indian town near by. We met several of them under some trees where we had a short opportunity with them. They expressed much thanks that they were thus remembered. It also tended much to the relief of my own mind. We then rode to Miles Vogler's and to B. F. Thomson's to lodge.

25th.—Went to Honey Creek to the widow Susanna Ridge's, twenty miles. She could talk no English, but her daughter, the wife of ———— Pascal of Vanburen, was there and served for interpreter.

26th, First day.—We staid over First day. There seemed little satisfaction here. They are much estranged from the rest of the Nation.[2] Several of their neighbors came to see them, and just as we were about to give them the reason of our coming, they requested the same, which was given, first by presenting my certificate and then expressing our feelings with and for the Cherokees in their troubles without distinction of party, and expressing our desire that peace and harmony might be restored again.

[2]The Ridge faction believed it expedient to accept the situation and make the best of it. See page 20, note, *ante.*

Also, that they might look to Christ the alone source of all true consolation, which is beyond the reach of the rage of man. To which they made little or no reply, but seemed to treat us with freedom.

26th.—Went to John Huff's, a Cherokee and Presbyterian preacher. He could not speak English, and, being sick, our visit was mostly in silence, as only one of his sons, a lad, could talk with us and that but little. A neighbor called toward night. We could talk with him some, and he seemed to leave with feelings of much friendship.

28th.—Under renewed feelings of necessity I requested the family might sit down a little time before we left. It was readily done and I felt to read the 11th chapter of Hebrews. After sitting a little while supplication was made to the Father of Mercies. Soon after this his son-in-law came home. He could speak English well, so we gave him my certificate; he seemed to feel much unity with us, and said though he could not understand nor had heard of us until we came to his house, but on first seeing us he judged what was the object of our visit.

Having felt drawings in my mind to direct an address or Epistle to the Cherokees in general Council to be in Tenth month next, and having one prepared which was approved by my companions, my wife also signed the same with me, which I enclosed in a letter to John Ross principal Chief, for his perusal, and, if approved, he was desired to have it fully interpreted to the people.[3] So we took our leave of them. Being the upper settlement in that tract of the Cherokee country, we rode ten miles to Daniel Adams's in the Seneca Nation. At evening we rode one mile to David Cummings in Missouri, a Methodist missionary.

29th.—Returned to D. Adams's, he also a Methodist missionary of the Mohawk tribe, his wife of the Stockbridge tribe of Massachusetts. She received her education among Friends on Long Island. We felt ourselves much at home here. They be-

[3]A copy of this Epistle is given in the Journal, but as it is little more than what has already been said, it is not printed here. It does not appear whether the Epistle was presented by Ross or not.—Editor.

stowed on us every comfort their circumstances would allow, and the wife in particular seemed much to enjoy the company of Friends now.

30th.—Having become satisfied, or seeing no other way, but to try for an interview with the Chief of the Senecas, whom we understood was opposed to religion and the civilization of his people,—however trying we started to visit him at his own house, eight miles distant, Daniel Adams going with us for interpreter. We rode about three miles to the house of the second Chief. We were told that the other was not at home, and it was very uncertain when he would be. From the second Chief we learned that the reports were true—they did not want the white people to trouble them. This, no doubt, is the effect of the ill-treatment they have received from time to time, until they have lost all confidence in the white man. We informed him of the object of our visit, that it was nothing but love and friendship that we felt toward them, although the white people had done them much wrong, had been very bad, yet there were many amongst them who were the Indians' friends, and would be glad to do them good. They treated us kindly and showed us their fine things, but when anything was said about white people coming among them to learn them to work and so forth, their countenances would soon change. After spending an hour or two we left them and went back to D. Adams's, and felt much relieved in that I had given up to visit the head of this Nation although we were defeated in the attempt.

31st.—Left the house of our kind friends Daniel and Lecta Adams with whom we parted as with old friends or relations especially with the women. Left the Senecas in order to visit the Quapaws, a small tribe about twenty-five miles distant.[4] When we had gone several miles we staid at the home of the Nation interpreter for the Senecas, a Mohawk by nation. He said the objection to civilization among the Senecas was mostly with the chiefs, that the common people would be willing to have schools among them. He also told us that we could not get to the Qua-

[4]This was in what is now the extreme northeastern corner of Oklahoma.

paws by reason of high water in a river we must cross, being raised by heavy rains, and no boat to help us. Would be likely to hinder us several days. We were now under the necessity of going back fifteen miles or turn our course and give up seeing the tribe, for there was no place that we could stay at here until the waters would fall. So we turned our course and passed by them, and having rode ten miles to the next house being in the State of Missouri, where we expected to stop all night, it was now sunset; they had no corn for our horses, so we were obliged to go five miles more, the road bad in places, the evening dark and mostly in the woods. We got safe to the place at nine o'clock much fatigued and the horses more so. This was at the Great Falls of Shoal Creek in Missouri.[5] The water was now high.

8th month 1.—Crossed the creek, the water was as high as we could pass with safety. We rode about twenty miles that day, we arrived about sunset at Samuel Bright's, one of our horses was just on the point of giving out, I think could not have gone one mile more to save her life. On examining the beast it was concluded that her failure was on account of giving too much corn the night before not having had any for several days before, only oats on the sheaf. This together with the heat which was much increased by having to drive them with the covers on to keep off the flies. Next morning the beast was much better, and ate well. We had every favor here that we needed.

2nd, First day.—We left here about seven o'clock in the evening and crossed Spring Creek, and after going about three miles in the woods, S. Bright being with us, we came to the edge of the great prairie having failed to get a pilot as would have done. Strangers in a strange land we were obliged to make as much of our journey as we could in the night because of the flies which sometimes drive the poor beasts to death. So we parted with S. Bright. It was thirty miles to the next house on the road and only one on the way, being one mile from the road, that we passed in the night, and reached inhabitants about eight in the morning,

[5]It has not been possible to identify this stream, the name has been changed.

but still had to go six miles more to get feed for our horses. Here we rested till near sunset, but several things combined together made our stay quite unpleasant—such as the filthiness of the place, and the constant watch they kept over us, whether sleeping or awake, and that by staring boldly at us or by looking in through some crack or hole of which there was a plenty. So we got but little rest; the horses also being much fatigued, but able to travel, so we set out for another night's ride across the prairie, and rode until twelve at night, when we thought it safest to stop as dark clouds had gathered around and sharp flashes of lightning were frequent followed by loud peals of thunder. Thus, without even a single bush to which we could fasten our horses, we made the best preparations we could to meet the coming storm, and passed the remainder of the night. The storm was not severe and we all got a little sleep towards day, which refreshed us. In the morning we proceeded on our journey and crossed the Big Osage River. The banks were very steep on both sides. Then took [our way] across the prairie to the Old Harmony Mission on the next bend of the river, five miles above the ford, where we arrived about ten o'clock in the morning. Staid until about the same time next day.

4th.—Here is a small school of Osage children mostly orphans, raised here from infancy, under care of the Mission Board. The teacher Elizabeth ————, daughter of John B. Howell of Philadelphia, he was a Friend.

5th.—Left Old Harmony and rode thirty miles to Grand River. Had a hard rain this morning that backned [held back] the flies much. Hired our kind friend, McSpadden, with whom we had found comfortable entertainment for the night, to put his oxen to our carriage and take it over the river and up the bank which was so steep that our own horses would not have been able to draw it up as their shoes were worn very smooth and the clay was very wet and slippery. My wife and I then rode on his horse, one at a time, his hired man leading it by the bridle across the river to the bank. Then with some of their help we also got up the bank and found ourselves all safe over about twelve o'clock.

We felt thankful, I believe, that we were favored to find kind helpers at such a time as this whom we felt it right to reward beyond their charge for their labors. Rode about fifteen miles.

7th.—Rode about twenty-four miles, mostly across the prairie, and stopped that night at one of the most disagreeable places that we have seen in the whole journey.

8th.—Rode about thirteen miles to Friends' establishment in the Shawnee Nation, Henry Harvey, Superintendent, who, with his family, was very glad to see us and we them.

9th.—Attended their family meeting and felt that the Good Master was near. They hold meeting there twice a week together with the scholars of the school and such of the people as please to come and sit with them.

14th.—In conversation with our friend Simon D. Harvey [our companion] concerning our visit to these Indian countries and the small service we had found to be required, I said, many, perhaps, may think it never worth while to take so much pains and be at such expense for so little; he said, many no doubt might think so, but, said he, that one meeting alone that we had with them Spring Creek was sufficient to warrant the visit with all the trouble and expense without anything more. . . .

20th.—Being very sensible that we had been too easily discouraged by which we had passed the Quapaws without visiting them—a subject that had rested with weight upon me at times so that I thought best to speak of it, but in looking at the difficulties attending a return the subject was soon dropped. But it was so laid on me this day that I could see no way for me but to give up to go back near two hundred miles, and leave the result, trying as it was, and the more so as my wife and I must go alone, Simon D. Harvey not thinking to go with us, but to take a boat and go home. Under these trying circumstances, feeling that we could trust in none but the Lord, alone, I endeavoured to leave my cause to Him, and retired to bed.

21st.—Having reflected on the trial that the present prospect brought on my friends, and my wife especially, although they did

not oppose, yet could not see quite with me as to the necessity of going back; and endeavoring after true submission, the burden gradually withdrew, and the prospect of endeavoring to reach Indiana Yearly Meeting seemed clearer than at any time before, and I thought if ever I experienced a release from required duty it was at this time. So I informed my friends how it was with me, and we made some preparations for starting.

22d.—About ten o'clock got under way, and rode to Independence, eighteen miles. Henry Harvey's son Caleb was with us to take back the carriage and our horse in case that we could get a boat.

23d.—On our way to the river this morning in going down a steep hill, myself alone in the carriage, the horses became unmanageable by reason of the lines not being on right. They left the road and went directly off the bank, one horse fell down while the other kept her feet. Though the hill was short it was so steep that the carriage came over towards the horses, but bearing a little to the right side fell partly on the horse that was down. He remained so quiet that it was thought he was dead, yet unexpected as it was to us, in one hour's time we found ourselves under way again, all things put in order, found no material damage to horses or carriage. . . . When we came to the river found the boat was gone some hours before, and none being expected soon, we decided immediately to go on by land. And by steady perseverance found ourselves at St. Louis on Third day evening, the first of the Ninth month [1840], all in good health.

[The arrival at St. Louis completed the visit to the Indian tribes. Our friends crossed into Illinois, and made their way to Richmond, Indiana. After attending the Yearly Meeting they visited most of the meetings belonging to that Yearly Meeting, including those in Michigan. They then went on to New York, visiting meetings, and finally reached their home in Vermont in Seventh month, 1841, of which the following is the record: "After attending [New York] Yearly Meeting we returned pretty directly home, and met all of our dear ones—friends and relations—none of them having died during our absence, and having

our children all with us now, we soon retired to our solitary abode after the absence of more than twenty months." The trip, with the exception of the steamboat from Cincinnati to Little Rock, made in their own carriage and with the same horses, was certainly a remarkable one, and of itself is worthy of record. What was accomplished from a religious point of view, is impossible to say, but it can hardly be doubted that such simple, earnest and faithful service was not without result.—EDITOR.]

"JOHN EVANS VS. ELLIS YARNALL AND OTHERS," 1810.

This trial is one of the *causes célèbres* of American Quakerism, and occasioned much comment at the time. Like many cases, neither party was wholly clear of blame. The Friends, on their part, even by their own admission, seem to have been somewhat lacking in Christian love, and too ready to rest upon precedent and routine. John Evans, on his part, was evidently a man difficult to deal with, as his published account [1] shows very clearly.

The question arose regarding a dispute between John Evans and John Field, both Friends, regarding the assignment of John Field, who had failed in business, John Evans being one of the assignees. It is difficult to understand clearly the merits of the case with the knowledge available, but the result of the trial, the character of the defendants, and the length of time the case was before the Meeting seem conclusive that Evans was essentially in the wrong. John Evans and his wife sent in their resignations, which after a time were accepted; but in such a way that the Minute, John Evans declared, "amounted to a *disownment*." This, he claimed, was "cruel and unjust treatment;" and also that the sending by the Women's Meeting of a committee to call on his wife was "endeavoring to alienate the affections of his wife from him." On these grounds, and because one of the woman Friends,

[1] A Narrative of the Proceedings of the Religious Society of the People called Quakers in Philadelphia *Against* John Evans, etc. Philadelphia, 1811. 8vo. pp. 238.

as he claimed, insisted on entering his house after he forbade her to enter was trespass, and putting her hand on him was technically committing "assault and battery." He, therefore, sued the Overseers, laying damages at $20,000. Other particulars are given in the letter. The defendants were "Ellis Yarnall, Richard Humphreys, Jonathan Willis, Thomas Savery, Isaac Parrish, Caleb Carmalt, Benjamin Kite, John James, David Bacon,[2] Abrm. Liddon,[2] John Elliott,[2] Hannah Clark, Robert Haydock and Susannah his wife, and Caleb Pearce and Jane his wife."

The writer of the subjoined letter, Ellis Yarnall (1757-1847), was for fifty years or more one of the most prominent Friends of Philadelphia. Judicial trials in the early nineteenth century were open to criticism as well as in the twentieth century, and to show this is one of the objects in printing this hitherto unpublished letter.

The printed "Narrative" by John Evans, already referred to, is, on the face of it, an *ex parte* and prejudiced account. This case is probably one of the trying events referred to by Rebecca Jones in a letter of 1807.[3]

Philada. 11th Mo. 27, 1810.

Dear Brother [4]

After a week of unusual anxiety & fatigue I sit down to endeavour to get my Ideas sufficiently collected to give thee some account of the Issue of the long projected suit of John Evans against the Overseers and several other Friends of our Monthly Meeting, in all sixteen in number, including David Bacon, A. Liddon and Jno. Elliott, now deceased, among whom were Hannah Clark, Susannah Haydock, & Jane Peirce, a Committee appointed to visit his wife on her sending a resignation of her right of membership to them, accompanied with a letter stating that she would not see any committee from that meeting on the

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[2]Died previous to the trial.

[3]Memoir of Rebecca Jones, W. J. Allinson, Philadelphia, 1849, 2d ed. pp. 331, 332.

[4]Probably Nathan Yarnall.

occation. Women Friends, however, were not easy to record her Resignation without endeavouring to have an oppertunity of conferring with her thereon. The action was brought for a pretended assault and battery against the person, and trespas on the property of said J. Evans by those Women Friends. In the investigation of these charges his attorneys embraced the priviledge which it afforded them of inspecting into the proceedings of the Men's Meeting against John, which he alledged had been cruel; and by an unwarrantable exercise of Church Discipline amounting to religious persecution & Tyranny, connecting divers other charges, such as endeavouring to alienate the affections of his wife from him etc. Etc., for which he claimed damages to the amount of twenty thousand dollars. His complaints were chiefly against the Overseers, and, as I apprehend, with a view to prevent our bringing any testimony to disprove his allegations, he included all of the Overseers in the suit, as well as all the three women, though only one seemed, by the testimony of his own witness, to be the aggressor. This circumstance embarrassed us considerable on the tryal & left an obscurity on some actions which might have been fully cleared up had any of our number been admitted as witnesses. The tryal came on the third day of last week at the Supreme Court before Judge Brackenridge. We had much wished to have try'd it before Chief Judge Tilghman, & it had been marked for Tryal at several of the last courts where he presided, but our opponents had the address to get it postponed till this time & to bring it on under the presidency of Brackenridge who resides in one of the Back counties of their State, & was raised to this station soon after McKean's first election to Governor,[5] with perhaps little to recommend him but his Democratic principles, & during the course of the Tryal it sufficiently appeared that, to say the least, he was not prejudiced in favour of our Society. Thus were we drawn into this very important tryal under very discouraging circumstances.

[5]Thomas McKean, Governor, 1799-1808. He was a strong Democrat.

It was, as remarked by attorney Rawle,[6] "a very novel case in a court of Pennsylvania to have sixteen of the People called Quakers, whose leading principle is love, forbearance, & good will to men, & when they are smitten on the one cheek to turn the other, arraigned at the Bar for assault and battery," and perhaps not less novel to have the proceedings of a Monthly Meeting try'd by our own Discipline in a Court of Justice to which we were forced to submit by the decision of the Judge—and for want of a little more timely exertion on the part of our Lawyers. Our opponents imployed 4 of the most emminent attorneys. We had three. An advantage was taken of an affidavit of an absent witness which declared that Hannah Clark had entered the Plaintif's door after he forbid her so doing; which might have been very excusable, even if it had been so, as she is very hard of hearing, but the fact was otherways, and could have easily been proven to be so had either Jane or Susannah been admitted as witnesses. After the utmost ingenuity of our opponent's counsel, & a very able defense from ours, who appeared to engage in the cause from principle, and after a charge from the Bench seldom equalled for its partial details containing insinuations against us, which even the opposite counsel had not thought of, the Jury retired about 7 o'clock last evening, and this morning returned a verdict for *Plaintiff, damages half-a-cent*[7] but *no costs.* They found themselves under a necessity of giving a verdict in this way owing to our not being able to repel the charge of H. C. entering the house without his consent; but the trifling damage of half-a-cent, & throwing the cost on J. Evans sufficiently stamps the action with their decided disapprobation, and will, I trust, prevent future attempts against the order of Society in regard to our Discipline. This Tryal which lasted a whole week had excited considerable

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[6]William Rawle, John Hallowell, William Lewis were counsel for Defendants; J. W. Condy, Moses Levy, Jared Ingersoll, Edward Tilghman for Plaintiff.

[7]There was at the time a half-cent coin in circulation.

interest not only amongst Friends but among the citizens in general, as was evident by the crowded house during the whole time, & the result appears satisfactory to almost every class.

. . . . . .

My wife & children unite in love to you and your children with your affect.

Brother
ELLIS YARNALL.

N B. Were I not writing to thee an apology for the imperfections of this letter would be necessary, but such has been the state of my mind during the tryal that I have not been able to take my usual sleep. Much of the arrangement of our defense having rested on myself & one other Friend who had been deputed as Managers on behalf of the Defendants.

JOSEPH JOHN GURNEY IN PHILADELPHIA, 1837.

[The following account of the arrival of Joseph John Gurney at Philadelphia in 1837, and his first few days in that city, is taken from a manuscript copy of an autobiographical sketch written on his homeward voyage "on board the *Roscius*, 8 mo. 4th 1840."]

After a voyage of forty seven days [in the ship *Monongahela*] we landed at Philadelphia on the fifth day even of 8 mo. 24th 1837, and found my dear friend John Paul on the wharf awaiting our arrival. One night at sea when I was troubled and anxious respecting our voyage, a kind of mental sight was given me before I fell asleep of him and his valued wife Hannah Paul and their comfortable abode, with an intimation that these were the hosts and this the *rest* prepared for me at Philadelphia. The effect at the time was to send me quietly to sleep, and truly on my arrival I found the vision verified.

Never was a travelling Friend more hospitably and benevolently treated than I have been under that peaceful roof in North Fifth Street. . . .

Stephen Grellet so long known and loved, and Thomas Evans, my intimate correspondent by letter, were at the house expecting me. Sweet peace and much solemnity attended my arrival and the language of thanksgiving was poured forth, I hope acceptably. . . .

The first effect of Philadelphia was at once interesting and strange to me—the appearance of it to my feelings, foreign—the weather very warm—the rows of trees, (many of them new to me) in the streets, beautiful—the wooded squares still more so—the incessant sounds of the cricket at night, rather soothing—the whole scene, one of much greater order and quietness than belong to the generality of great cities.

I much enjoyed walking about with Thomas Evans with whom I immediately felt, as he did with me, the familiarity of old friendship. He is a person of pleasing manner and personal appearance, faithful and warm hearted, much devoted to the cause of Christ, well-informed, of excellent talents, having more of fluency than strength as a writer and both strong and fluent as a speaker; rather infirm in body, and certainly much too prone to discouragement. . . .

To attend my first meeting in America was *strange* to my feelings; yet much of quietness and solemnity was felt on the occasion. It was at the North Meeting. The fans were going all the time on the women's side, but with this practice I soon became familiar. In the evening a vast meeting was assembled in Arch Street, when I opened my Commission (without any previous view of the kind) by a defence of the character and sentiments of our early Friends. "The memory of the just is blessed." In connection with this subject, the Gospel was, I trust, fully preached. The sermon was taken down verbatim by a young "Hicksite," and afterwards published. Great was the peace in which I left Philadelphia the next morning, with my friend John Paul on our journey to Mt. Pleasant in Ohio, where the Yearly Meeting for that State was about to be held.

[The following contemporary remarks on the arrival and presence of Joseph John Gurney at Philadelphia are interesting.

They are taken from a letter written by Julianna R. Wood, of Philadelphia, to "Richard Cadbury, Esq., Birmingham, England."]

Philadelphia 8th Mo. 27, 1837.

My much respected friend:

I have just returned from a meeting that would have rejoiced thy heart to have attended. A Meeting at which were present about three thousand persons, as we conjecture, the room in the Arch street house comfortably accommodates 2500,[1] it was filled to overflowing, benches brought into the aisles, and many who could nowhere obtain seats clustered in the doorways, and round the windows. It was the first time of seeing him to many of his audience, who evinced the deepest attention and most breathless interest in what he had to communicate. Interest not unmingled with anxiety in the minds of some from the reports of all sorts currently circulated of him. The words he commenced with were "The memory of the just is blessed, it shall not decay." [He] went on to say, so was that of our father Abraham, who on Mount Moriah bound his son for a sacrifice; so was that of Moses who esteemed the reproach of Christ greater riches than all the treasures of Egypt; so was that of the earliest disciples of our Lord, who left all to follow him, resigning their homes and renouncing the comforts of this life to promulgate the everlasting Gospel in the midst of peril and suffering. And blessed indeed to us should be that of the worthy founders of our Society, who so faithfully obeyed the divine requirement of them and who, however they might now be traduced, were founded, if any people ever were, on the immutable Rock of Ages. Subjects strictly doctrinal followed in more beautiful order than I can give any account of. . . . He spoke an hour and near a quarter, and appeared in supplication, he had done both in the morning and afternoon meetings and the evening being warm he seemed a good deal exhausted. . . . He sets off to-morrow for Ohio Yearly Meeting commencing on seventh

[1]In the Memoirs of Joseph John Gurney, vol. ii, p. 97, the number is estimated at 2000.

day next. The moment of his arriving at John Paul's door from the vessel is said to have been one of much interest. Stephen Grellet was among those awaiting him. He leaped from the carriage exclaiming, "My dear friend Stephen Grellet!" when they embraced with much emotion and affection. On entering the house he fell on his knees sweetly returning thanks to the Almighty power who had preserved him."

WOMEN'S YEARLY MEETING AT ARCH ST. MEETING HOUSE, 1805.

"Had you staid another day with us you would have been fairly in the Yearly Meeting bustle, as the Uncles, Aunts, and Cousins flocked in that morning by dozens. In the afternoon we all assembled at the new House,[1] and I very much doubt whether modern times ever witnessed so large a collection of females; many attended through curiosity on that day, that have perhaps not attended a meeting house this seven years before. It would scarcely hold the half of us, and poor James Vaux bustled about till he was quite in a perspiration to find seats, but all in vain, it would *not* hold us. And it has been extremely crowded through the week—the gate-keepers say 17 hundred have attended and that Market St. house will not contain 16 [hundred] seated. However every body has found fault, and a very partial vote of thanks for our new accommodation has reached our Masters. To give thee my own opinion, I cannot see what is now to be done, but divide the Yearly Meeting, and raise more of the benches so that we can *see* as well as *hear* what is going forward. But R. Jones [Rebecca Jones] (our Queen) has *commanded* us not to say anything more about it, lest the Men should be discouraged from attempting to please us again."

Ann Shoemaker to her sister Rebecca (Shoemaker) Cope, Philadelphia 4 mo. 21, 1805.

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[1]This was the eastern wing, now occupied by men Friends at Yearly Meeting.

In connection with the above letter the contemporary notices by Rebecca Jones will be interesting.

"Fifth month 1st, [1805]. Since the last note our Yearly Meeting has been held. . . . The women's meetings were held in the new house, built for that purpose, in Arch street burying ground, and was very large. It was said by some Men Friends who took the account, that sixteen hundred were accommodated in it. . . . The meeting ended on Seventh-day about 11 o'clock, but not so soon as we wished, and hoped it would. . . .

"Seventh month 8, [1805]. Friends of High Street (Market St.), last Fifth-day, removed their week-day meeting to the new house on Arch Street. . . .

"Ninth month 23, [1805]. To Mary Bevan, wife of Joseph Gurney Bevan, England. Our late Yearly meeting [women's] was held in the new house, built for the accommodation of women Friends, which is found convenient, and will be more so when our brethren shall build one for themselves, as contemplated, on the same lot, in unison with it." Memorials of Rebecca Jones, 2d edition [1849] pp. 315, 318, 321.[2]

ITEMS FROM OLD ALMANACS.

The following items from old Almanacs throw considerable light on the opportunities for travel somewhat over a hundred years ago. The stages in the Middle and Southern States ran at still less frequent intervals, and inns, and even what were considered in those days the requisites of travel, were sadly lacking.

The journals of the Friends give some information on these points, but much less than we should like to have. Most Friends travelled by private conveyance or on horseback. They went from one Friend's house to another, and as it was considered a privilege to entertain "public" Friends, including their horses, long distances could be covered at a trifling cost, except of time, which was abundant. Travel was not confined to "public"

[2]The western wing was added in 1811, and the women's meeting first occupied it Third-day, the 16th of Fourth month, 1811; on the same day the men first occupied the eastern wing, hitherto occupied by the women.

Friends, however, all were welcome, and no doubt the news brought by the traveller, and the variety in a life which was much more a matter of routine than at present, was thought ample repayment for food, lodging and horse feed.

It should be helpful and suggestive to us, in these days of "rapid transit" and motor rush, to be brought a little in touch with the life of our forefathers, and so get to understand them better. These country Friends had no religious periodicals, only a stray newspaper now and then, and but scanty means of obtaining information of the outside world. Knowledge of conditions of life not seldom give the key to many Society troubles.

The notices in these Almanacs regarding the holdings of the Meetings of Friends are interesting, as they seem to indicate that Friends were an important part of the community. Similar information regarding other denominations is either absent or given with much less fulness.

It seems strange that in an almanac for 1790, prepared by Elisha Thornton, a Friend, that except for the time and place of holding "Friends' Yearly Meeting for New England," no other meetings are mentioned, while in some other almanacs, as shown below, the lists are very full.

In the issue of Elisha Thornton's Almanac, just mentioned, beside the "Meeting" information are found "Some Geographical Definitions;" times of holding the "Courts" in New England; the chief "Roads," and a brief "Tide" table. The calendar pages, in addition to the usual information, are furnished with sundry pieces of agricultural advice and "weather wise" items. The latter are generally judiciously spread out so as to cover several days, thus becoming tolerably safe predictions. In First month we read, "Storms about this time;" in Tenth month, "Frost and wind disrobe the trees." Sometimes, however, direct statements are placed against individual dates. Of the advices, the following are specimens: Fifth month 17-18, "It will do to plant yet;" Sixth month 10-13, "Weeding time, keep clean the field, then in return, the greater yield."

The house where this Quaker schoolmaster and almanac maker lived is still standing in excellent condition, though much

altered by extensive additions, near Slatersville, Rhode Island, about eighteen miles northwest of Providence.

From "Weatherwise Federal Almanack, 1789."
Boston, John Norman.

FRIENDS YEARLY MEETING.

At Philadelphia, the 4th first day of the 3d and 6th months. At Wilmington the 1st day after the spring meeting at Philadelphia. At Chester River the 3d seventh day in the fourth month. At Duck Creek, the 4th seventh day in the fourth Month. At Salem, the 3d first day in the fifth Month. At Flushing on L. Island the last 1st day in the fifth Month. At Little Egg Harbour, the 1st first in the 6th Month. At Curls and Black Water, Virginia the 3d seventh in the 6th Month. At West River and C(h)optank, the 1st seventh day in the 6th Month At Little Creek, the 4th seventh day in the 10th Month. At Shrewsbury, Virginia, the 4th first day in the 10th Month. At Cecil, the 3d seventh day in the 10th Month. At Martinecook on L. Island, the last first day in the 10th Month. At the Old Neck in Perquimons, in North Carolina, the 4th sixth day in the 10th Month. At Sandwich, the 6th day before the last 1st day in the 3d Month. At Greenwich, the last 1st day in the fifth Month. At Newport Rhode Island, the 2d sixth day in the sixth Month. At Nantucket the 4th sixth day in the 6th Month. At Kingston, the 2d first day in the 8th Month. At Providence, the 4th first day of the 8th Month. At Salem, the 4th first day in the sixth Month. At Situate, the 1st sixth day in the 10th Month. At Dartmouth, the 4th sixth day in the 10th Month. At Swanzey, the 2d seventh day in the 11th Month.

STAGES—ISAIAH THOMAS'S ALMANACK, 1800.

"New York Mail Stage, by the way of Worcester and Hartford, sets off from Pease's Stage Office in State Street from the 20th April to the 20th of October every Monday, Wednesday and Friday at ten o'clock in the morning, and arrives at New York every Thursday, Saturday and Tuesday at noon. Leaves New

York the same days and hours that it does Boston and arrives at Boston the same days and hours that it does at New York.

"From the 20th Oct. to the 20th of April this stage leaves Boston every Monday, Wed. and Friday at noon and arrives at New York every Tuesday, Thur. Sat. at 10 in the forenoon. Leaves New York and arrives at Boston on the same days and hours as last mentioned; but when the travelling is good, it arrives in Boston on Mond. Wednes. Frid. evening.

"N. B. The roads from Boston to Newhaven, by the way of Worcester and Hartford, are the best; and by late actual measurement the distance is 14 miles less than was formerly reckoned. The price of each passenger in the Mail Stage is 6 cents and quarter for each mile, and 5 and a half cents in the Old Line. The whole passage from Newhaven to Boston, 155 miles. The price in the Mail 9 dolls. and 87 cents; in the Old Line 8 dolls. 75 cents: Toll Bridges and Turnpikes are paid by the proprietors."

FROM A BOSTON ALMANACK OF 1787, PROBABLY THE "WEATHER-WISE FEDERAL."

"Time of arriving and setting off, of the different STAGE COACHES, &C.

"The Hartford Stage Waggons set out from Mr. Pease's in Common-street, Boston, every Monday and Thursday morning: The New York Stage leaves Copes tavern in Broadway, New York, meet the Hartford Stage at Stratford ferry on Tuesdays and Fridays and exchange passengers; at the same time the Boston and one of the Hartford stages meet at Col. Reed's in Brookfield, and exchange passengers. All the stages return to the places every Wednesday and Friday.

"The New Hampshire, or Portsmouth Stage Coach sets off from Mr. Dudley Colman's Sign of the Cock near the Mill-bridge Boston, every Monday comes in on Tuesday, sets out on Wednesday returns on Thursday, sets out on Friday returns on Saturday.

"The Rhode Island or Providence Stage Coaches leaves Hinkley's Sign of White Horse Boston, generally every Monday, Wednesday and Friday, early in the morning, and in good

weather arrive at Providence the same day. The stages set out from Mr. Rice's Providence, for Boston the same time.

"The Salem Stage Coach sets off from Salem, early every morning, arrives at Boston in the afternoon. Sets off from Mrs. Loring's at the sign of the Golden Ball, every afternoon of the same day, and returns back. Arriving and setting off of the different Posts.

"The southern Male arrives at Boston from November 1st to May 1st on Wednesday and Saturday at 7 o'clock P. M. and set out the same evenings; from May the 1st to November the 1st on Tuesday, Thursday, and Saturday at 8 o'clock.

"The eastern Male arrives and sets out at the same time."

FROM ISAIAH THOMAS'S ALMANACK, 1799.

"RATES OF POSTAGE OF A SINGLE LETTER.

"For 30 miles, 6 cents. For 60 miles, 8 cents. For 100 miles, 10 cents. For 150 miles, 12½ cents. For 200 miles, 15 cents. For 250 miles, 17 cents. For 350 miles, 20 cents. For 450 miles, 22 cents. For more than 450 miles, 25 cents. Every double letter is to pay double the said rates, every triple letter, triple; every packet weighing one ounce, at the rate of four single letters for each ounce. Every enclosure the same as a letter."

ANNUAL EXCURSION OF THE FRIENDS' HISTORICAL SOCIETY, 1916.

The annual excursions of the Friends' Historical Society have been, perhaps without exception, pleasant occasions, not only from the places of historic interest which have been visited, but also from the social intercourse for which such excursions afford the opportunity. The excursion of 1916 was no exception.

The morning of Sixth month 10th was showery and threatening, but a little before noon the sky was brighter, and at 1.30 p. m. about seventy-five or eighty persons were seated in the special train which had been engaged for the party at Camden, New Jersey. The program for the afternoon was a visit to the "homes

and haunts" of John Woolman, so far as they could be identified, in, and in the neighborhood of Mount Holly, New Jersey. The especial object of the excursion was the house in Mount Holly which John Woolman built for his daughter in 1771, and which had lately been bought and placed in the hands of trustees, the history of which transaction is familiar to readers of the BULLETIN.[1]

The first halt was made at Moorestown to take up those at that place who wished to join the party. The next stopping-place was at the station for Masonville, a village. Here, perhaps half the company got off the train and took automobiles, motor moving-vans or other conveyances, which were waiting for them, to visit sites and scenes too distant from Mount Holly to admit of walking in the limited time at disposal.

The procession soon started, and it was amusing to see solid Friends, some of wide reputation, sitting in rows in a car on which was painted in large letters, "Pianos and other articles moved with care and promptness." Others of the company were in a car whose chief business was to take children to and from school, but now pressed into service for "children of a larger growth."

The route lay almost due north, and in a short time a halt was made in front of a grove of fine trees near which was a graveyard evidently of Friendly character. This place, the company was informed, was the site of the meeting-house which John Woolman generally attended. About a quarter of a mile away was seen the old homestead of the numerous family of Stokes. From this place a short run brought us to the peaceful, shall we say sleepy, village of Rancocas. This little village lies embowered in fine trees, its wide shady main street is bordered by large red brick comfortable houses standing singly in well-kept lawns adorned with flower beds and shrubbery. Near the southern entrance of the village is the large brick meeting-house built in 1772, as that date in the gable set forth. This house belongs to the Race Street Friends, and a conference of some kind was being

[1]BULLETIN, vol. 6, p. 66.

held. The many automobiles in the old horse-sheds and on the green were strongly inconsistent with the old house and the dwellings which seemed to belong to a place where one could spend his days, " The world forgetting, by the world forgot." As the conference occupied only one-half of the house, a number of the excursionists peeped in to catch a glimpse of the interior. On seeing them, some of those attending the conference came out and cordially greeted the intruders.

After a brief halt, the company started again for the next stopping-place—the old Woolman Farm—on which had stood the house in which John Woolman was born. This farm now belongs to a collateral descendant, and is one of the model fruit-farms of New Jersey. It is carried on after the intensive plan, and to a non-expert it would seem difficult to find trimmer, neater or more closely occupied grounds. The orchards were like flower-beds in their cultivation, and every contrivance seemed to be employed for spraying, watering and cultivating.

The motors drew up in the ample farm-yard, their occupants alighted, and gathered in front of the veranda from which the courteous owner addressed the company, pointing out the site, on a somewhat lower level, of the old Woolman house, and giving a brief history of the farm and its various owners. The view, with its meadowland, the winding of Rancocas Creek, here a broad and shallow stream, gave rather the impression of an English scene than of an American one.

Another stretch brought the company to Mount Holly, on the outskirts of which the Woolman house stands. The route lay through the town. The long line of the motor-cars of those who had chosen that mode of conveyance, pointed out the place some time before it was reached. One could not but wonder how John Woolman would have viewed the sight. It is quite certain, we may think, that he who would not ride in a stage-coach because of the heavy loads which were placed upon the horses, and on account of the cruelty with which many of them were treated, would have rejoiced to see that machinery bore the loads and cruelty was wholly eliminated, though doubtless he would at the same time have testified against some of the luxurious limousines of the present day.

The house, which has been pretty fully described in a previous number of THE BULLETIN (Vol. 6, pp. 66-70), stands fifteen or twenty feet back from the street which the gable end faces. The entrance on the right hand is modest, and indeed the whole house is small. So large was the number of visitors that it was difficult to get a satisfactory view of the rooms. The great fireplace, discovered and opened since the purchase, is perhaps the most interesting object. Large enough almost to sit in, with its original swinging crane, it brought to view old conditions of living more than anything else. A number of contemporary cooking utensils and kitchen tools have been collected, and add to the interest. The furniture which has been gathered together is, much of it, old-time, and all is appropriate and attractive. There is, however, room for more, especially that which is of genuine antique make.

Recently as the association has come into possession, the grounds, comprising nearly two acres, were in excellent order, cottage flowers were blooming in the garden, and also early vegetables, already promising good returns.

The whole establishment is what John Woolman might have been expected to provide for his daughter—simple, comfortable, useful. Though there is at present no evidence to show that he ever lived in the house himself, it is not at all unlikely that he may have spent some time there before he sailed for England in 1772.

It had been expected to have afternoon tea and hold the meeting on the grounds, but owing to the threatening weather, both were held in Mount Holly Meeting-house, a large quaint old structure, which was generously offered for that purpose by the members of that Meeting.[2]

An audience of about three hundred gathered. Davis H. Forsythe, president of Friends' Historical Society, presided, and gave a brief opening address; Amelia M. Gummere, through whose earnest efforts the property was secured, gave an account of "Woolman's Journal," and also a statement of the way in which the property is held, and of the hopes entertained for the future. Hannah P. Morris read Whittier's poem, " To————, with a

[2]This house belongs to the Race Street Friends.

Copy of Woolman's Journal," and Max I. Reich gave a thoughtful and suggestive address on " John Woolman's Message To-day."[3]

At the conclusion of the meeting, lunch baskets were produced, and, supplemented by coffee with milk and cream from the Woolman farm, ice-cream and cake, all furnished by the Mount Holly Friends, an excellent meal followed. When this was over, those who had come by rail, took the special train for Camden at 7.30 p. m., after an unusually pleasant afternoon. A. C. T.

CHARLES F. COFFIN, 1823-1916.

In the death of Charles F. Coffin, of Chicago, Eighth month 9th, 1916, in his ninety-fourth year, the BULLETIN loses one of its warm supporters and frequent contributors.

Charles Fisher Coffin, the son of Elijah and Naomi (Hiatt) Coffin, was born in 1823 in Guilford County, North Carolina. He was taken while an infant to Indiana, when his parents emigrated from North Carolina. His father became one of the most prominent Friends in Indiana, and was Clerk of Indiana Yearly Meeting from 1827 to 1858, when he was succeeded by his son Charles, the subject of this sketch, who held the office until 1884. Thus, father and son held the position fifty-eight years consecutively, a unique record in Quaker history.

The Coffin family moved to Richmond, Indiana, in 1834, which continued to be the residence of Charles F. Coffin until 1884, when he removed to Chicago. His business was that of a banker, and he used to say that he had occupied every position in a bank from that of office boy to that of president.

He was perhaps even more active in the Society than his father had been, and his influence was proportionately great. For many years no important committee in his particular meeting or Monthly or Quarterly, or Yearly Meeting was considered complete unless he was included. Of all general conferences, committees and delegations he was sure to be a member. His excellent judgment and power of clear statement made him invaluable. He was an admirable presiding officer, and was often called upon

to perform this service, which he did with dignity and fairness. This is not the place to speak of his religious work, or the services which he rendered to his town and State. Neither can his private and home life be treated of. Except that he became somewhat deaf in later years, he retained all his faculties until the end, and he never lost his interest in current events. Those who heard him speak in the ministry in his ninety-third year, wondered at the clearness of thought, the logical order of his words, and the carrying power of his voice.

He was tall, well-formed, courteous in his bearing, and had a fine-looking countenance with a winning smile, and charm of manner.

WILLIAM PENN'S PRAYER FOR PHILADELPHIA.

The bronze tablet,[1] containing the prayer of William Penn for Philadelphia, after long delay is now in a fair way to be completed, and in about six weeks the contractors promise to have it in place in its new location. This will be in a recess on the east wall of the passage through the City Hall, looking north, up Broad Street, immediately within the archway.

The design has been drawn by the Acting City Architect, Louis E. Marié, and has been passed by the Art Jury, so there will be no more tantalizing delays and objections. This tablet will be well lighted by day and night, and conforms to the high arched recess in which it will find place.

It is due to the earnest efforts of Stanley R. Yarnall and Walter Brinton that a new start was made and this second design —an undoubted improvement upon the first—has successfully passed the Art Jury. The order for casting the tablet has been given. When the work has been completed and the tablet is in place, a facsimile will be given in THE BULLETIN.

AMELIA M. GUMMERE,
Chairman of Tablet Committee.

[1]An account of the tablet was given in THE BULLETIN vol. vi. pages 85-86, with a supplementing note saying that the City Art Jury had declined for unknown reasons to approve either the tablet or the place suggested. After two years the project is to be carried out.—Editor.

BOOKS OF INTEREST TO FRIENDS.

Memorandum written by William Rotch in the Eightieth Year of his Age. Boston and New York, Houghton Mifflin Company, 1916, 8¼x5 in., pp. xiii, 89. Illustrated. $3.50. Edition limited to four hundred and fifty copies.

Readers of The Bulletin will, doubtless, recall a paper on "William Rotch and the Neutrality of Nantucket during the Revolutionary War," by Lydia S. Hinchman (vol. 1, No. 2, pp. 49-55). This little volume gives the story in the words of the chief actor. It has remained since 1814 in manuscript. It now appears in handsome form, the work of the Riverside Press. The incident is one that is little known. Nantucketers were in a difficult position during the Revolution. They were exposed to attacks from the British both on themselves and their ships—their chief source of supply; the Americans were unable to defend them; and, meantime, most of the islanders were men of peace. How these difficulties were met is here related with a certain quaintness of expression that is very attractive. The cost of the volume will restrict the number of readers. The illustrations add much to the interest. One typographical error has been noticed. On page 34, line 12, *Provincial* should be *Provisional.* It is obviously an error of the copyist.

The Annual Monitor for 1916. . . . John Bellows, Eastgate, Gloucester, 1915. 5½x3½ in., pp. x, 206, 2s.

This small Annual came to hand too late to be noticed in our last number. The reader must be struck by the character of the brief "Memoirs" which it contains. It is often said that men and women of the present are not equal to those of the past, but these brief sketches show how untrue such statements are. To their contemporaries, Francis Arnold Wright, Joshua Rowntree, Lucy Harrison, Richard Westlake, Ellen Clare Pearson and others were what worthies of a previous day were to their generation.

The editor of the volume remarks, "It is unlikely that it has fallen to the lot of any previous editor of this Annual to record the names of members of our Society who have lost their lives in the militant ranks of our country's forces. Three such appear at this time. . . . Added to these are two Quaker victims of the German submarines. . . . Two lamented deaths have taken place of young men in the Friends' Ambulance Unit." One of those "killed in action at the Dardanelles" was John Barlow Emmott, a grandson of Joseph Bevan Braithwaite; Annie Neave, aged 74, was lost on the "Arabic," and J. Foster Stackhouse, aged 41, was lost on the "Lusitania."

This one hundred and fourth issue of this Annual deserves thoughtful attention.

Friends Beyond Seas. By Henry T. Hodgkin, M.A., M.B. Secretary of the Friends' Foreign Mission Association, and sometime Missionary in Chengtu, West China. London, Headley Brothers, 1916. 7½x5 in., pp. 256, 3s.6d. Illustrated.

This is a brief history of the missionary work of Friends from the beginning of the Society.

No one could be better equipped in every way for his task than the author of this book. Enthusiastic in his subject, a successful worker himself in the field, highly educated, and with every facility for ascertaining facts. The story is a deeply interesting one, and reveals an astonishing amount of faith, earnestness, triumph over great obstacles, Christian love and sympathy. Two chapters deserve especial attention —chapter 7 on "Progress at Home," and chapter 8, "The Society of Friends and Foreign Missions." American Friends will, doubtless, be somewhat disappointed to find very scanty accounts of Mission work by Friends in America. The author speaking of this writes, "Mission work by American Friends has also found a very small place. Its full treatment would require another volume," (Preface). The Missionary activity of the early Friends is also very briefly treated as was possibly unavoidable.

The Missionary Spirit and the Present Opportunity. By Henry T. Hodgkin, M.A., M.B. Secretary of the Friends' Foreign Mission Association, sometime Missionary in West China. . . . Published for the Woodbrooke Extension Committee by Headley Brothers, London, 1916. 7¼x5 in., pp. 104, 1s. Swarthmore Lecture.

This, the ninth "Swarthmore Lecture," well sustains the high character of the series. It is a thoughtful study of what constitutes the "Missionary Spirit." The psychological basis of this "Spirit," the author says, consists of (a) Loyalty, (b) Intensity of Conviction, (c) Consciousness of a fresh Discovery—the Child Spirit, and correlated to these, Good-will towards others. This theme is carefully developed, and then the author takes up briefly the "relation of Friends to the present opportunity." This is specially seen in relation to their position on War, Christian Living, and the Inward Light. The Missionary Spirit, however, and the present opportunity belong to no one section of the Church. What the world needs is a "rebirth of Christianity."

There are many passages which it would be a pleasure to quote were there space to do so. Here is one: "The maintenance of the true Christian missionary spirit demands an expansion on the intellectual side. . . . Enthusiasm without education must lead, sooner or later, to fanaticism or error. . . . By thinking of the soul as reaching maturity in one sudden moment of illumination, while the mind, we suppose, must climb laboriously to the mount of vision, we have created an atmosphere

that ultimately destroys the missionary spirit. The fault lies in thinking not too much of the development of the mind, but too little of that of the soul," pp. 58, 59. The book can be cordially recommended.

Joshua Rowntree. By S. E. Robson, with a foreword by J. Rendel Harris, M.A., D.Litt. London, George Allen & Unwin, Ltd. Ruskin House. 7¼x5 in. Pp. 190. Illustrated.

This work is an appreciation rather than a biography. Little except what is absolutely necessary is told of his home life, but the attention is concentrated on his public and semi-public career. It is probably well, for a small book will win far more readers.

Joshua Rowntree was a man to be admired, to be trusted, to be loved. How he was regarded by his own towns-folk is shown by way he was called—"Our Joshua," and by an anecdote related by Mrs. Acland —"I remember once, when I was walking from the Valley on to the South Cliff at Scarborough, I came upon a little girl in tattered clothes who seemed to have lost her way. 'Please can you tell me where Josepher Rowntree lives?' she said, 'I want him'."

All who knew Joshua Rowntree personally will read this book with deep interest. It gives a graphic picture of him. He was born in 1844 and died in 1915. His seventy years of life were full of activity. From early manhood to the close of life, there was scarcely a good cause which he did not in some way help. In speaking of the early Friends in his Swarthmore Lecture (1913) he says, "To the early Friends all life, religious and civil, domestic and ecclesiastical, was, as our newest philosophies would have it to be, *one life.*" This statement he carried out to the full in his own life. Whether member of the School Board of Scarborough, his native city and place of residence, of the Town Council, Mayor, one of the Harbor Commissioners, a post he held for twenty-eight years, a Justice of the Peace, a Member of Parliament, or as a Friend, it was all the same life based upon the same principles and lived out under the same guidance. He was essentially "one who loved his fellowmen," and hence a true reformer. His special interests were Adult School work, Temperance, Peace, Anti-Opium traffic, Education and his own Religious Society. It is impossible to go into details, they must be sought in the book.

He and his wife were the first wardens of Woodbrooke, and were greatly instrumental in carrying out the ideal of the real founder, John Wilhelm Rowntree. Joshua Rowntree was for some time the editor of the London *Friend;* he edited the two volumes of the Essays and Papers of John Wilhelm Rowntree; and wrote a number of tracts; his most elaborate work was, "The Imperial Drug Trade," London, 1905. 3rd edition, 1908. This is the standard work on the opium traffic. There is little doubt that its judicial statement of incontrovertible facts helped to

hasten the end of the opium trade with China, which event took place in 1913. He was an omnivorous reader, no mean artist in water-colors, and was devoted to the open air and out of door life. Only one quotation can be given. "I am driven to the conclusion that one cannot beat the devil with his own weapons, or bring about good by visiting any soul with evil," p. 132.

Proceedings and Addresses of the International Conference of Men Friends, Richmond, Indiana, October 20-22, 1915. Nicholson Printing and Mfg. Co., Richmond, Ind. 9x6 in. 160 pp. $1.00.

This is a stenographic report, with some papers which were read. It was a representative gathering of American Friends, with but two visitors from England so far as appears. It could hardly, therefore, be called "international" though it was intended to be. The great function of such gatherings is to stimulate to greater earnestness and activity, and, doubtless, such was the effect of this conference. Two of the speakers were not Friends.

Archaeology and the Bible. By George A. Barton, Ph.D., LL.D. Professor of Biblical Literature and Semitic Languages in Bryn Mawr College; sometime Director of the American School of Oriental Research in Jerusalem. . . . Philadelphia, American Sunday School Union, 1916. 8½x6 in. Pp. xiv, 461; 114 pp. of Plates. $2.00 net. "Green Fund Book, No. 17."

This is a weighty book, *avoirdupois,* not in contents. It may be said at once that it is a great credit to American scholarship and an honor to the denomination to which the author belongs. It consists of three parts: 1. "The Bible Lands, Their Exploration, and the Resultant Light on the Bible and History," 230 pages; 2. "Translations of Ancient Documents which Confirm or Illuminate the Bible," 213 pages; 3. Plates, 114 pages. The book is also furnished with an analytical Table of Contents, a full Index, and an Index of Scripture Passages. There are, therefore, ample facilities for quick consultation. Indeed no pains seem to have been spared to make the book a useful tool for Biblical students and readers. In the Introduction, pp. 13, 14, the author gives some suggestive hints as to the way in which the book can be used to the best advantage.

The author wisely states exactly in what sense the word "Archaeology" is used, taking the definition given in the Century Dictionary. The volume sheds a flood of light on the Bible, and thereby many statements which have been obscure are made clear. The wealth of pictorial illustration is also of great assistance. The volume is non-controversial and non-doctrinal. The attitude of the author is shown by such passages as these, "Not the least service that archaeology has rendered

has been the presentation of a new background against which the inspiration of the Biblical writers stands out in striking vividness. . . . Babylonians and Egyptians pour out their hearts in psalms with something of the same fervor and pathos as the Hebrews, but no such vital conception of God and his oneness gives shape to their faith and brings the longed-for strength to the spirit. . . . Archaeology thus reinforces to the modern man with unmistakable emphasis the ancient words, "Men spake from God, being moved by the Holy Spirit," (Preface pp. iv, v.).

It is enough to say that nowhere else can be found, in so small a compass, or as clearly and reverently stated and illustrated, the results of modern exploration and scholarship as affecting the Bible. The fact that the book is one of the "Green Fund Books" has enabled the cost to be placed at a figure within the reach of all.

NOTES AND QUERIES

THE WARDER SCHOOL AT AMSTERDAM.—Under the heading, "A Conscientious Quaker" a brief account of the Warder School, a history of which appeared in the last number of THE BULLETIN, is given in Littell's Living Age, 1872, vol. 112, page 116. The account, though not quite accurate in details, is very appreciative. Credit for the article is given to "Leisure Hours," an English periodical.

"QUAKER STRONGHOLDS."—A translation into Esperanto, the artificial or manufactured language which its promoters hope will gain universal usage, has been made of Caroline E. Stephen's well-known essay, "Quaker Strongholds." The title page reads:—Caroline Stephen. Fundamentoj de la Kvakerismo —Esperantigita de Montagu C. Butler, el la kvara eldono de la Angla originalo. Por la Tradukinto Eldonis The British Esperanto Association (Incorporated). London. 17 Hart Street, W. C., 1916. 12 mo. pp. xviii, 153, Price 1s.9d. Prezo: Sm. 0.875.

THORNTON'S ALMANAC.—There lies before me "An Almanack for the year of our Lord, 1790, by Elisha Thornton, of Smithfield .... Newport [Rhode Island.] Printed by Peter Edes, and sold wholesale and retail at his office in Thames Street." 7x4 in. 28 pp.

This almanac is in Friendly style. Can any one give information as to how many issues appeared? Elisha Thornton was a schoolmaster and an influential Friend of New England Yearly Meeting. The book is not noticed by Joseph Smith.

A LETTER OF JOHN G. WHITTIER, 1869.

Amesbury 8 Mo. 1869.

My dear Friend:—

I was very glad to receive thy letter, and for the opportunity of reciprocating its kind remembrance of our brief acquaintance.

The pressure of many cares and duties, illness, and, I may also confess, a deep sense of my own deficiencies as contrasted not alone with the perfect purity of the Great Exemplar, but with such a devoted follower of Him as John Woolman, have deterred me from the task to which thy letter invites.

Yet it is often on my mind, and if my life is spared awhile longer I may do something of the kind. I have now before me an unpublished work upon John Woolman by Dora Greenwell of England, author of the "Patience of Hope," which I may yet find a publisher for.

For myself I cannot follow the "new lights" of our day. What-

ever my shortcomings may be, I believe in the distinctive doctrine of Quakerism—the indwelling Spirit—the Christ *within*—the simple faith of such men as Woolman and other old worthies; unillumined by *that* the letter is indeed dead and dark.

I am very truly thy friend
JOHN G. WHITTIER

Postmarked, Amesbury, Mass. Aug. 17. To Charles Yarnall, of Philadelphia.

LETTER OF JOHN ARCHDALE, 1698/9.

A LETTER TO THE SPEAKER OF THE HOUSE OF COMMONS, 1698/9.

BY JOHN ARCHDALE.

Sir: Upon the call of the House It will appear that I am Chosen & Returned to serve in parliam^t^ for ye Burrough of Chipping Wycombe in ye County of Bucks. And Therefore I request of thee to acquaint the Hon^ble^ House of Commons the reason I have not as yet appeared to execute that Trust reposed in me, which is That I was under an apprehention when I was Elected that my Declaration &c, might in this Case as in others where the Law requires an Oath [not?] be accepted. I am therefore ready to Execute my Trust If the House thinks fitt to admit of me thereupon, which I doo humbly Submitt to their Wisdom & Justice, And shall acquiess with what they will be pleased to determine therein. This being all at pr'sent, I remain

thy reall & oblidged
Friend
JOHN ARCHDALE

London Jan 9th $169\frac{8}{9}$

[Copied from the original by W^m^ Allen, 9. 26, 1874].

BRITISH RELIEF SENT TO AMERICAN FRIENDS, 1789.—It may be worth while drawing attention to a list of recipients of relief sent from England to Philadelphia, 1789 etc., which is in manuscript in volume 1 of "Letters to and from Philadelphia." Manuscript in the Reference Library at Devonshire House, London.

The sheet is headed "An Account of Money disposed of by the Committee of the Meeting for Sufferings in Philadelphia out of the benevolent donation of Friends in England—5 month 2, 1789 to——.

Here is a specimen entry: "To R. P. whose home at Mount Holly in New Jersey was broke open by some soldiers of the British Army and plundered of nearly all the portable property, working tools and finished wares, with a considerable stock of provisions, the feather bed being ripped up and the feathers thrown away: he also lost five valuable indented [indentured] servants. Said R. with his wife and eight children were left with scarcely anything but the clothes they had on, and obliged to flee and shelter

themselves in the neighboring country, which with the loss of other property and subsequent inconveniences has reduced them to very necessitous circumstances. £50."

Total amount on one sheet £1079.10.0, and on another sheet £1573,15.0. Total entries 70. Amounts vary from £10. to £100.

NORMAN PENNEY.

CHANGES IN THE DISCIPLINE OF PHILADELPHIA YEARLY MEETING, 1916.—At the Philadelphia Yearly Meeting in Third month, 1916, changes in the Discipline were made regarding the "Rights of Children," "Overseers," "Marriage Rules," and "Queries." The last two were important. The new "Marriage Rules" allow marriage between a member and non-member, and between non-members, provided the steps required of members are observed. All marriages must be in accordance with State laws. The Third Query heretofore in use was cancelled, and the following substituted: "Do you uphold and cherish a waiting, spiritual worship, and a free Gospel Ministry dependent upon the Head of the Church, and exercised in the fresh life and power of the Holy Spirit?"

NEW YORK INDIANS IN 1795.—A Friend has given to Friends' Historical Society a manuscript entitled "Some Account of a Visit to the Indians Situated on the Frontiers of the State of New York, by George Embree, John Murray, Jnr., and Thomas Eddy, under an appointment from the Meeting of Sufferings, and the Committee of the Yearly Meeting of New York on Indian Affairs, 1795." The manuscript consists of sixty-two beautifully written quarto pages, bound in boards. It consists chiefly of addresses to, and by the Indians, and throws much light on the condition of those tribes and remnants of tribes.

OLD LETTERS.—The "Pennsylvania Magazine for History and Biography" for July, 1916, contains three interesting letters: One from Thomas Callowhill to his daughter Hannah (Callowhill) Penn, wife of William Penn, dated 4 day of the 9 mo. [November] 1701. It refers to the possible "sudden return" of William Penn and his family to England.

The two other letters are from John Nicholls to Phineas Pemberton; one dated "ye 3th of ye 1st mo. 1688-9" [March] describes the effect of the landing of William of Orange at Torbay, 1688, and the possible course of the new government. The new Parliament "will rather Repeal then make Laws for persicution." The other letter relates to the payment and collection of bills and bonds. Pp. 375-377.

"SNOWBOUND."—"Snowbound" was the greatest of the "new books" of fifty years ago. It is admittedly the most artistic, most

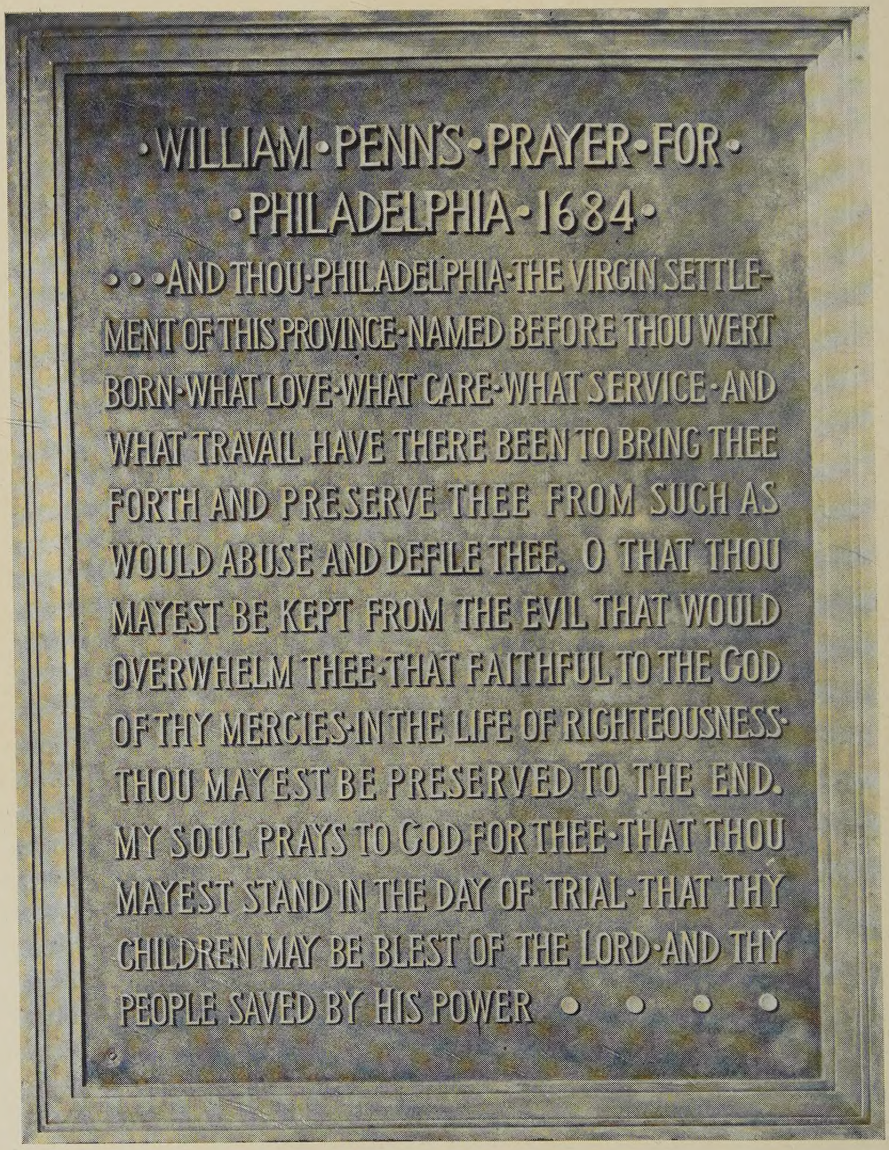
sustained, most important of Whittier's work, but is it not even more? Is there not wrapped in its lines enough to write 1866 high in American literary history? Two of our critics who speak with large authority would seem to be of such opinion—Edmund Clarence Steadman and George Edward Woodberry, the latter remarking that it takes rank with "The Cotter's Saturday Night" and "The Deserted Village:"

It is the New England home, entire, with its characteristic scene, its incidents of household life, its Christian virtues. Perhaps many of us look back to it as Horace did to the Sabine farm; but there are more who can still remember it as a reality, and to them this winter idyl is the poetry of their own lives. It is, in a peculiar sense, the one poem of New England . . . so completely indigenous that the soil has fairly created it, so genuine as to be better than history. It is by virtue of this poem that Whittier must be most highly rated, because he is here most impersonal, and has succeeded in expressing the common life with most directness.

WARWICK JAMES PRICE.

N. Y. Evening Post, September 30, 1916.

HISTORY OF THE SHAWNEE INDIANS.—In the Journal of David E. Knowles, concluded in this number of THE BULLETIN, mention is made of Henry Harvey, "Superintendent of Friends' Establishment in the Shawnee Nation" (see page 48 *ante*). This Friend after a number of years in the position referred to published a "History of the Shawnee Indians from the year 1681 to 1854 Inclusive" (Cincinnati, Ephraim Morgan & Sons, 1855). This volume of 316 pages, though rather discursive, is an honest and praiseworthy effort to state the truth by one who was familiar with his subject from the side of the Indian. It is a valuable work, but is seldom to be met with.


·WILLIAM·PENN'S·PRAYER·FOR·
·PHILADELPHIA·1684·
·· ·AND THOU·PHILADELPHIA·THE VIRGIN SETTLE-
MENT OF THIS PROVINCE·NAMED BEFORE THOU WERT
BORN·WHAT LOVE·WHAT CARE·WHAT SERVICE·AND
WHAT TRAVAIL HAVE THERE BEEN TO BRING THEE
FORTH AND PRESERVE THEE FROM SUCH AS
WOULD ABUSE AND DEFILE THEE. O THAT THOU
MAYEST BE KEPT FROM THE EVIL THAT WOULD
OVERWHELM THEE·THAT FAITHFUL TO THE GOD
OF THY MERCIES·IN THE LIFE OF RIGHTEOUSNESS·
THOU MAYEST BE PRESERVED TO THE END.
MY SOUL PRAYS TO GOD FOR THEE·THAT THOU
MAYEST STAND IN THE DAY OF TRIAL·THAT THY
CHILDREN MAY BE BLEST OF THE LORD·AND THY
PEOPLE SAVED BY HIS POWER · · · ·

Bronze Tablet, Placed By Friends' Historical Society of Philadelphia, Inside North Arch, City Hall, Philadelphia, Twelfth Month 30th, 1916.